

Probably the best English work on the *Lun Yu* is by Soothill, *The Analects of Confucius* (Yokohama, 1910). Also of importance is A. Waley, *The Analects of Confucius* (New York, 1939), a very good short, semi-popular account of Confucius—chiefly a translation of his life in the *Shih Chi* of Ssu-ma C'rien, a critical list of the documents containing his teachings, and a few selections from his sayings, is in R. Wilhelm, *Confucius and Confucianism*, translated from the German by G. H. and A. P. Danton (New York, 1931). The standard translation of Mencius into English and an excellent one of the *Lun Yu* are by Legge, in *The Chinese Classics*, On Mencius there are also Leonard A. Lyall, *Mencius* (London, 1932) and I. A. Richards, *Mencius on the Mind: Experiments in Multiple Definition* (London, 1932). L. S. Hsu, *The Political Philosophy of Confucianism* (New York, 1932) has many good features, but is marred by a somewhat too enthusiastic admiration for its subject.

The standard works in English on Hsiin Tzu—although they are not without some serious defects—are H. H. Dubs, *Hsuntze, the Moulder of Ancient Confucianism* (London, 1927) and H. H. Dubs, *The Works of Hsuntze* (London, 1928). An interesting short monograph on Hsiin Tzu is Andrew Chih-yi Cheng, *Hsuntzu's Theory of Human Nature and Its Influence on Chinese Thought* (Peking, 1928).

One translation of Mo Ti is Alfred Forke, *Mo Ti, des Sozialethikers und seiner Schuler philosophische Werke . . .* (Berlin, 1922). Another translation, and a much smaller book, is Yi-Pao Mei, *The Ethical and Political Works of Motse, translated from the Original Chinese Text* (London, 1929). See also Sxih Hu (Hu Shih), *The Logic of Moh Tih and His School (Chinese Recorder, 1921, Vol. 52, pp. 668-677, 751-758, 833-843)*, Y. P. Mei, *Motse . . . the Neglected Rival of Confucius* (London, 1934) and L. Tomkinson, *The Social Teachings of Meh Tse (Transactions of the Asiatic Society of Japan, 2d Series, Vol. 4, Dec. 1927)*.

The standard translation in English of the Tao Te Ching and of Chuang Tzu are in *The Texts of Taoism*, by James Legge (2 vols., Oxford, 1891, Vols. 39 and 40 of *The Sacred Books of the*

East). Another of Chuang Tzii is by Giles, *Chuang Tzu, Mystic, Moralist, and Social Reformer* (2d edition, Shanghai, 1926). Excellent on the *Tao Te Ching* is A. Waley, *The Way and Its Power: a Study of the Tao Te King and Its Place in Chinese Thought* (London, 1934). Still another work on Chuang Tzu is Fung Yu-lan, *Chuang-tzu* (Shanghai, 1932). Of Taoist texts there are also useful translations in Lionel Giles, *The Sayings of Lao Tzu* (London, 1904) and Lionel Giles, *Taoist Teachings from the Book of Lieh Tzu* (London, 1912). On the date and identity of Lao Tzu see H. H. Dubs in *Journal of the American Oriental Society*, Vol. LXI, pp. 215-221, Vol. LXII, pp. 300-304, and D. Bodde in *Journal of the American Oriental Society*, Vol. XLII, pp. 8-12, Vol. XLIV, pp. 24-27. The work attributed to Wei Yang (Shang Yang) has been translated into English by J. J. L. Duyvendak, in *The Book of Lord Shang. A*